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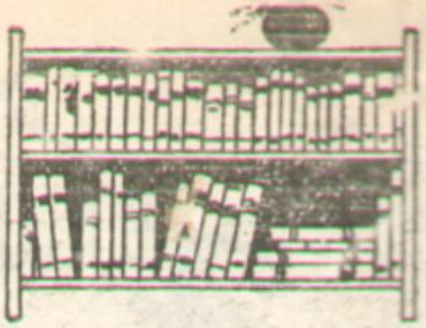

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

The Holy Prophet Mohammad

It is related from Hazrat Ibn-i-'Umar that the Holy Prophet said :—

The only two men to be envied are the one on whom Allah bestowed knowledge of the Book and at night he stands up in prayer, reading from it; and the one whom Allah gave of the riches of this world and he spends it freely day and night.

* * * *

It is related from Hazrat 'Usmān that the Holy Prophet said:

The best man among you is the one who acquires knowledge of the Holy Book and then teaches it to others. —*Bokharee.*

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Malfoozat-i-Ahmad[1]

May 17, 1901 (continued)

Hazrat Ahmad said :

In the next life there awaits for the believer a clear and manifest Heaven, but in this life too a kind of veiled and hidden paradise is given to him. Of course it has been said that for a believer this world is like a prison house, but this only means that in beginning when he submits himself to the restrictions of the *Shar'iah* he finds the new restraints troublesome, for instead of the easy freedom of an unprincipled life he accepts the rigid control of divine commandments which impose upon him a painful discipline. But by and by he begins to perceive the good of that discipline and begins to love it ; and that state of the mind becomes a paradise for him. He may be likened to a man who was thrown into prison, but there he fell in love with someone. Do you think such a man would like to leave that prison ?

It was asked whether during *Namāz* it was permissible to pray in one's own language. Hazrat Ahmad replied that all languages were equally the creation of God and it was preferable that in the course of *Namāz* the devotee should pray in his own language which he understood better than any foreign tongue. The effect of such a prayer upon the heart was deeper, creating a true humility of spirit and the fear of God. Sacred texts were to be recited, as they were, in the very words of God, and their meanings were to be grasped properly, but over and above this one could pray to any extent in one's own language. People who finished their *Namāz* hurriedly and then sat down to offer lengthy prayers were ignorant of the reality of prayer. The proper occasion for offering prayers of every kind was in the course of the *Namāz*, not after it.

1. Translated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid, Ry. Auditor, Lahore.

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May 18, 1901.

Hazrat Ahmad said: When the ruler happened to be oppressive, the public should not try by means of propaganda to bring the government into disrepute. Instead the people should concentrate their mind upon the task of correcting the errors in their own lives. If that was done God would change that ruler, or bring about a change in his heart. Whatever hardships come to man, they all proceeded from his own transgressions and misdeeds. Otherwise a believer is always under the benign influence of a divine star. For him God Himself creates all the necessary means. My advice to you therefore is this that you should make your own conduct exemplary: neither infringe against the rights of God, nor against those of His creatures.

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THE DUTIES OF AHMADIYYA YOUTH

By Ch. Sir Mohammad Zafrullah Khan

Adapted from short-hand notes, taken by Abdur Rahman Ahmadee, Stenographer Railway Board, of a lecture delivered by Chaudhari Sahib in Qadian under the auspices of the Ahmadiyya Fellowship of Youth.—*Ed.*

The subject of my address to Ahmadiyya Youth to-day is "The Responsibilities of Ahmadiyya Youth." What is it that we ought to aim at? What should be the object of our lives to achieve?

This evening I intend to deal partially and, I am afraid, very imperfectly with some of the aspects of how to set about that achievement, or at least the preparation for that achievement. But before we come to that, it is perhaps necessary to emphasize what at your age is *not* your responsibility. One of the reasons why sometimes we neglect our responsibilities is that at one stage or another we assume that it has ceased to be our responsibility, or that it has not yet become our responsibility. This is one of the ways in which our mind, faced by a difficulty, might wish to evade a responsibility. Our young men might assume that in certain things they were responsible at this stage while in fact they were not, and then failing to shoulder these responsibilities or to discharge them adequately they might consider that was sufficient excuse for doing nothing at all. Therefore, the first observation that I desire to make on the subject of this evening's address is this that you should never allow yourselves to be carried away merely by enthusiasm; your actions should proceed from something deeper than that. At the stage of life at which you find yourself, do not try to start building the second storey till the first has been completed; and, even more important than that, do not try to build superstructures till you have firmly and truly laid the *foundations* of your lives. On that will depend the degree of success that you are likely to achieve

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later on in life when bigger and heavier responsibilities are laid upon you. And remember, if you claim to be the younger generation of Ahmadiyyat, the people who have to carry the banner of the true Islam to the far distant corners of the world, then upon those foundations will depend not only the degree of success that your lives may achieve, but also the success or failure of the whole system of Islamic Culture in the world. That being so, if to-day you will not lay these foundations deep and build them up with firmness, you will be wasting your efforts; by failing to strengthen them as you should you will be weakening those very foundations upon which the welfare of the whole community will depend in the succeeding generation.

Therefore, the first thing is to be clear in your mind as to what is not your responsibility and what is at this age truly your responsibility. I am afraid you will be rather disappointed when I tell you how limited in scope your responsibility is. But if you will listen to me till the end, you will find how important, how difficult for some of you, and how almost impossible that task may be. To a *momin*, however, nothing can be impossible, more particularly if it is a duty laid upon him by Islam. So do not be disappointed by the very commonplace definition I am going to offer to you of your responsibility at this stage.

At this stage your principal and primary responsibility is to train yourself, to equip yourself for the very heavy duties that later on will be laid upon your shoulders. This training and equipment has two aspects. Its primary, its dominant aspect, at your age or stage of life, is your intellectual equipment for what is to follow. But really it is the secondary aspect, the first place being occupied by spiritual equipment.

Let me first take your intellectural training. It is not necessary to dwell upon its secular aspect this evening for two reasons. One reason is that even as it is you are likely to pay more attention to it at the expense of the spiritual and moral side of your

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training. You have to pass a greater part of your time in an atmosphere where too much importance is attached to the purely secular part of your intellectual career. Secondly, my reason for not dwelling on it is that if you will follow carefully what I am going to say, you can, by applying those very principles to the secular part of your training, achieve all the desired results. As Ahmadee youths, as those people who in the course of a generation will have to be responsible for the entire well-being of the Ahmadiyya community, you have a very serious obligation to equip yourself properly for the role you have to play. If you have not looked at the matter in this light before, you should do so now without wasting any more of your precious time. I am afraid there are a good many people here who cannot strictly be described as true Ahmadees; your duty therefore is all the greater to take steps to equip yourself properly.

In the first place you have to familiarise yourself with at least the fundamental, the basic principles and teachings of Islam with regard to the main aspects of human life—the spiritual side of Islamic teachings. How can a man put himself in communion with his Maker and be at peace with Him. But while it is fundamental and essential that you must have adequate knowledge of the spiritual aspect of these teachings, it is equally important and essential that you should familiarise yourself with the teachings of Islam on the social, economic and political questions as well. Lack of knowledge of this aspect of the teachings of Islam, of the social system that Islam wants to set up, of the economic structure that Islam wants to see introduced into the world, of the political system that Islam favours —lack of knowledge of these things would do important and serious harm, for then you would miss the chance of setting up the machinery that would solve these problems in the light of Islam. The world is passing through a period of great travail and while your inner spiritual life, your moral life, is bound to affect the welfare of humanity to a very large degree, if you continue to be indifferent to these systems, to the social, economic and political concepts of Islam, you would

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not be able to put them into practice and the greater part of humanity would then be bound to end in destruction. Do you realise that you are equipping yourselves not only for the service of your community but also for the service of all humanity ? Do you realise that you to-day are the custodians of that which according to our belief and faith is the ideal system ? If you do not familiarise yourselves with at least the fundamental and basic principles of this system, how are those systems which are destroying humanity to be replaced by that which will bring peace and satisfaction ?

Young men in your schools and colleges, entirely or to a very large degree, are ignorant of the life-giving teachings of Islam in these matters. They half digest the froth that is being poured forth by the West and begin to say " Here is a beautiful system ; we ought to adopt it." That is an insult to Islam and you daily bear that insult, because you do not know what Islam has taught in regard to these systems. About ten years ago a young man who has lived for many years in Europe and has to a certain extent identified himself with Ahmadiyyat inasmuch as he was a member of the Anjuman Ahmadiyya Ishaat Islam, Lahore, wrote to me saying " You go on harping upon Islamic teachings : What does Islam know of modern difficulties, complexities and problems, and how can Islam compete with, say, the socialistic system which is being preached in Europe ?" Well, I did write back to him to say that I was much hurt to know that anybody who claimed to be a Muslim and to have studied the teachings of Islam, could pen such sheer nonsense in his letter ; and I asked him to explain to me the fundamental principles of what he regarded as the best form of socialism and which he thought did not exist in Islam. Entirely ignorant as he was of the principles of Islam in these matters, he didn't have the courage to write back to me.

This is happening, I am afraid, not only among people who have had no opportunity to familiarise themselves with the teachings of Islam in these matters,

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but even in our own community. In the case of those people who have not had the opportunity of studying these things the matter may not be so painful as it would be in the case of Ahmadees. Here are all those systems : Nazism in Germany, Communism in Russia, Fascism in Italy, and several other systems that are being started in smaller circles in Europe. At least they indicate that the world is groping after some new system—because their old systems have ceased to give satisfaction. Now in Islam you have got a system with regard to these matters which contains within itself what is the essence of all these different systems upon which the world is experimenting. In Islam you have got a system which has got the corrective for all the false theories and notions which these systems are trying to introduce into the world. You have got a system which would bring about a complete adjustment in all aspects of human life. If you study that system you would feel not only that you are something, but you will feel a joy and pride in that system which would illumine the whole of your own life. Even a cursory study would repay you amply for the trouble. But all that you do is to continue to see everything from a wrong angle under the influence of your school and college text-books. You assume that Islam has nothing to offer. Consequently your respect, your affection, your admiration for Islam is on the decline. You may not perceive it to-day. You will begin to perceive, some day at any rate, its effect on you. You are the people, as I have said, to bring a new system to the world and you are almost ignorant of it !

If you will begin to study all those aspects of Islamic Culture, you will begin to make an entirely independent comparison of what the world is trying to embark upon. You will then begin to appreciate also for what reasons Islam teaches a different system from others. There are many elements which go to make the Islamic social, economic and political systems ; and in all aspects the Islamic conception provides the corrective without which human institutions cannot get rid of the poison that is destroying mankind.

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Islam, broadly speaking, has followed the middle path in these matters. It has tried to reconcile the various elements in such a manner that the maximum benefit can be derived for the benefit of humanity.

Believe me, it will not take too long a time, nor too great an effort, or an unendurable sacrifice to familiarise yourself with the fundamentals of the system of Islam. Any intelligent young man, if he will devote during the course of a year, on the average, from two to three hours a week to the study of these matters, by the end of the year he will be able to appreciate the basic values of Islamic fundamentals.

The next thing that you have got to study—as a matter of fact, it will form a part of your study to which I was referring just now—is the position of Ahmadiyyat and its relation to Islam. We know and we have repeatedly put forward the claim that to us Islam is Ahmadiyyat and Ahmadiyyat is Islam. And yet we know that this expression has come into use recently and is applied particularly to our community. Then, what exactly do we stand for in this system to which many others also lay their claim? We call ourselves Muslims but there are many others who do the same. What is our relationship to them? What is expected of us?

Putting it in another form, suppose a student of Islamic Culture in its various aspects, who is not an Ahmadee, asks you what was the use of being an Ahmadee? What will you tell him? Perhaps you would explain to him the difference in doctrine. Then if he tells you "That is all very well, I realise the difference: but tell me what does Ahmadiyyat stand for? What difference will it make to me? What difference will it make to society and to the world whether I remain a non-Ahmadee or become an Ahmadee?" You have got to be ready to answer this question. Can you ask that question from yourself now? Are you ready to tell the man, who is, say, a student in the same walk of life as most of you, but who is not an Ahmadee and who is also enthusiastic about the Islamic social, economic and political

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systems? If he puts that question to you what reply will you give? Does it or does it not make a difference?

If you young men make a proper study of Ahmadiyyat you will find that it would make a whole world of difference, whatever that man's conception may be. A study of the practical organisation that Ahmadiyyat has set up, or is setting up, in order to secure the progress first of the community itself and later on of the rest of the world, shows that it follows the Islamic lines. I am very much afraid about the attitude of many of you, but realising the affection that I have for you, and the sincerity I hope, to-day you will excuse my attitude in talking to you about this matter. I may be wrong, but my feeling is that many of you seem to think that merely because the Head of the community thought that it would be useful to have a certain number of secretaries, a department of *qaza* so that we might decide our own disputes among ourselves, and so on, we got the administrative system now in force among us, and that things such as the *Tehreek Jadeed* are only designed to rouse the fervour of the community. If you really think so, you have not tried to study the philosophy of our organisation. You have not tried to study the significance of this organisation. If you have before you even the ideals which the community has set up before you, if you ever think how these ideals are to be achieved, the advantage of this system will become plain to you. If you undertake a deeper study than you do at present, possibly you may have some criticism to offer and it would be worthwhile to exchange thoughts. But I may tell you one principle. In these matters, your study should be the study of a friend and not the study of a mere critic. Start with all these questions: Islamic Culture and its relationship to Ahmadiyyat; Islam's place in the world; its relationship to our organisation, etc., etc. You have to start, having accepted Ahmadiyyat, believing in its fundamentals. From this point of view, once make sure of the Islamic teachings on these matters. If you find there is a conflict between Islam and any other system or systems, start with the presumption

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that Islam is right, and then try to find out the reason why the other system or systems differ from Islam. If having adopted that attitude, your research leads you to the conclusion that the Islamic system is defective—a conclusion which I am quite sure you cannot come to, but if you do come to it—I do not propose for the health of your own soul that you should stick to it. What I do mean is that after you have accepted Islam, you should start in favour of Islam. Your fundamental belief is that Islam is based upon Divine revelation and teachings. If God has determined that humanity shall get back to salvation upon earth through Ahmadiyyat, that is bound to come to pass. If we do not equip ourselves for this work; if we do not become the generation to do this work, then other generations shall be found and we shall be cast aside as useless fossils.

Let us now take the second aspect, the practical side of your training. The greater part of this training would come later on when you enter life. At this stage you have got to lay the foundations. The superstructure, the detailed ornamentation, the furnishing of the superstructure, etc., will be done later on. If the foundations have not been firmly laid, they will not be able to bear the superstructure. Therefore, get to the foundations, and your first concern at this stage should be that on the moral side. What are known as the primary morals, they should become not only the ruling guide of your lives, but they should find illustration in you: that is to say, if with regard to any of these primary moral qualities instances have to be put before the world, they should be found among you. You should personify these virtues in your person, and unless you build up your character at this stage to that extent, the security of the universe in the next generation will be jeopardised and you would not only be responsible for the failure of your own lives, but you shall also be responsible for the destruction of the succeeding generations. You have to get yourselves in as pillars supporing the whole system of society. You have got to be the foundation morally of all the coming generations. This is what you have got to do.

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In this connection, I shall only refer to a few of what I consider to be the primary moral qualities and from which the other qualities flow. I take, for instance, the quality of truthfulness first. This is one of the most difficult qualities to be developed. You should personify truthfulness, and if anybody requires an illustration, you should be able to put before him an illustration from among yourselves. Such illustrations are not wanting in the history of Islam. Take for instance the case of Hazrat Abu Bakr: did he require lengthy preaching to become a Muslim? Did he want the doctrine of Islam explained to him in detail in order to give up the religion he had professed? You all remember the incident. He was returning to Mecca after a somewhat lengthy tour. As was usual in those days when means of transport were not so easy, when he came near the city he met a man whom he asked "How are things in the city?" The man replied "Everything is well, but your friend Muhammad (peace be on him) has become mad." Abu Bakr asked, "What has happened to him?" The man replied, "Muhammad now puts forward that there is only one God; that all our idols are useless; that we should worship none but God." What did Abu Bakr do when he heard this? Did he argue? Did he make enquiries? No; he only said that that must indeed be true if Muhammad said so, for Muhammad could never say what was not true as all his life he had uttered no lie. That is one quality you must cultivate. Another is uprightness, and faithfulness to obligations. You have given your word, you have promised, you have undertaken to carry out a contract, it does not matter in what form or shape. Or you have said you will abstain from doing a certain thing. Well, then, you owe a duty to Ahmadiyyat, you owe a duty to Islam, you owe a duty to humanity, to adhere to promise. I am afraid in many things some of us begin to say "Oh, that is only a small matter," but believe me it is not a small matter. No matter can be small if the integrity of your word is involved in it.

To the extent to which we find a weakness in ourselves, there is always a certain amount of danger of the

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foundations giving way, and therefore we ought to cement and make the foundations stronger, so that the responsibilities which have been laid upon us should be faithfully discharged by us.

Then there is punctuality. A very humble virtue, and therefore very much neglected, particularly in the East ; and, I am very sorry to observe, even in our own community. God's most precious gift to us is life and in many aspects *time is life* ; or at any rate it is the richest part of life. It is the richest equipment of life ; and this is the commodity, this is the divine gift, which most of us lavishly waste. Many of us have no idea of the value of time, more particularly among our zamindars. But do you know that nations who have attained dominance in the world have described punctuality as the virtue of kings ; they call it the " royal virtue." The Holy Quran has drawn attention to this quality. In a small chapter, which many of us know by heart and repeat in our prayers, we have been taught the value of punctuality, and yet it is a virtue to which many of us pay no attention. The time that passes once, passes for ever ; it can never return : it is thus a treasure which you can never retrieve. Yet you go on wasting this irrecoverable treasure by not cultivating that sense of the value of time which comes only from the practice of punctuality. It is for the young men of the community to learn punctuality. Let them take this to heart that time is the most precious gift of God to humanity. In the way of external gifts that are given to humanity, it is more valuable and essential than sunshine and more valuable than even air. It has been described as the breath of God by some, and although I do not accept this, yet I feel no hesitation in saying that it is the breath of life, and we go on ruthlessly and lavishly wasting it.

Similarly, there are the qualities of steadfastness and many other virtues, but I shall refer only to two more—qualities which are not appreciated to the same extent in the West as they are appreciated in the East. Sacrifice of means known and better ex-

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pressed as *Qurbanee*—is an entirely Eastern idea and a very essential virtue. Whatever of this virtue there has been in the West so far, it is fast disappearing now. What is sacrifice? It means this that one lives not for himself; one lives for humanity. There are many aspects of sacrifice which the West also practises, but they have not made it an ideal of their life. As a matter of fact, they severely criticise our attitude in this respect. They say in the East a man will go on doing certain things for half a dozen remote cousins and will not look to his own welfare. Their ideas on such matters are different from our own. Our principle should be: Spend your lives, your time, your faculties in the service of humanity, for this is the purpose of life. And while you are doing this you are not only giving to others; you will not fail to multiply even for yourselves. If you do nothing for others, then, even if you are doing all the world for yourselves, you will be neglecting the very purpose of your lives. You cannot achieve this virtue by keeping or hoarding or trying to lock up—and that applies not only to money and the material things of life but it equally applies to your abilities, faculties, and to your time. It is for the lack of appreciation of this truth that it very often happens that a man starts upon a career of the service of man and so on, and he gets manifold in return. Then his ideal becomes selfish rather than service. Eventually, believe me, he is lost to himself. To give all the time, give without stipulation, give without any hope or expectation of return, for the well-being of humanity—that is an ideal which I venture to say has always been kept better by man in the East than in the West. At any rate it will be some satisfaction to you that here in us is a virtue and it should be easier for us to hold fast to it. Your joy and your happiness should consist not in counting how much you have gained, and not in counting how much you have retained. That which you have retained is the portion that is lost. That which you have gained equally is the portion that you have lost, and as a matter of fact it applies equally to our thoughts, to our faculties. In this physical existence it also matters

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in a sense how much we kept back, how much we accumulated and how much we left as inheritance to our children. Islam has not forbidden us from doing this and to that extent we ought to obey the teachings of Islam, but essentially, in a primary sense, it does not matter how much we accumulated, or saved. What really matters is what we give away to humanity. "I do this and I do that for the sake of our children," as you say to yourselves. But you will bear me out when I say that many of your great great grand-children will not even know you, but those who have completely spent themselves in the service of humanity, their names live for ever. I do, therefore, hope that you young men will make this your ideal of life. Here are these gifts given to us in trust for humanity, and how can this trust be completely discharged if those gifts are left with you unused and unspent in the service of humanity.

The next virtue to which I wish to draw your attention and which is in great danger of disappearing in the East—is *adab*. I have not found an equivalent in English. Perhaps respect would do, although the word respect does not convey the idea that we understand from *adab*. *Modern Youth* often talk glibly of things which they do not quite understand—especially those who ape the West. Their idea of "freedom" is that they should cast aside all respect, all obedience: they do not know that by doing so they only become insolent. They cease to live for others, they cease to learn from others. They become like an animal that has no master and goeth where it liketh. If you are not going to take others as your masters, obeying them, assuming that what they tell is true, you will not even learn the ordinary A.B.C. of either Urdu or English. If your master says it is Alif and you say it is Alif, it is obedience; but the moment you are able to sign your name and have finished a few primars you begin to feel that it is not necessary to bend the knees of respect to anybody. I assure you this is the way to impertinence and not to free thinking. This is the way of destruction, not of prosperity. You can learn nothing at all, not even the ordinary elementary principles of walking, or eating or reading or writing. You would

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be living the life of an ignorant person, unless you have *adab*, and therefore you will see how necessary it is to your progress and well-being to possess the virtue of *adab*.

There is also another quality which is fast disappearing and which is the last thing that I want to mention. This quality again is something which cannot be described in English, *viz.*, *ehtrām*. A particular order of discipline should be the life and breath of humanity, without which no progress is progress, whatever we do. Ehtrām is something that gives life. It is lack of study and proper reflection which has made some of you say, "What is Khilafat but a dictatorship like that of Hitler or Mussolini or Stalin." If there are young men to-day in our community who know no better than this, there is no hope for us in the next generation. I do not want to enter into the details, you should study the question for yourself. If you will study, surely, gentlemen, you will come to the conclusion that Khilafat and dictatorship are two things entirely different from each other. What is the duty and function of an Islamic Khalifa? It is to enforce the Shari'at, to build up a structure according to the Islamic conception. He merely sees that the structure is built according to the rules laid down. He cannot override that which has been laid down by the Divine Architect. The Khalifa is the engineer who sees to the execution of a plan put into his hands, but because you must not depart from it, you say he is a stubborn dictator whom no moral or physical law binds. To think that the Khalifa is a dictator like other modern dictators is to lose all sense of realities. However, I know that the idea springs from lack of knowledge, not from disrespect. You have not properly studied the question. You have only superficial knowledge. You must do all that the Khalifa tells you.

Above all you should make a proper intellectual effort in order to find out what Ahmadiyyat stands for; why we have given up so many things, why we have cheerfully, happily and joyfully accepted contumely and

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persecution, why some of us have lovingly thrown away their lives? If you do not know why we do all this, what we stand for, then you stand in serious and grave danger. For how can you discharge your responsibilities properly if you do not even know what our Movement aims at?

Do not be like the soil upon which life-giving rain descends but which is so hard and stony that it absorbs no moisture and can bring forth no vegetation; be not even like the soil that does absorb the moisture but can do no more than that. Do try to make yourselves like the soil that absorbs moisture and brings forth vegetation. You must, therefore, realise your responsibilities that you have got to train yourselves and equip yourselves for the complete and full realisation of life in yourselves and help humanity to a complete and full realisation of their life. When you realise that you bear almost an insignificant proportion to the rest of the humanity, you will realise the magnitude of the task. God who has appointed you for such a big task will no doubt provide for you the opportunities for training; but He will do so only if you put yourself in a position to be the channels of His will. Therefore, though the task is tremendous, you should not in any sense feel dreary in your hearts, because He who has entrusted you with the task must know that you are capable of performing it. If you will go forth into the world with this idea, you will succeed. Each of you will then find the task surprisingly easy, surprisingly beautiful.

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WAR—WHEN AND HOW ?—II

By Peer Salah-ud-Din, B.A., LL.B.

At this stage we are confronted with a very important question. The war is perhaps going to be fought on the enemy's territory. Shall he be served with an ultimatum or may the attacking forces steal into his territory and strike suddenly without a word of warning, like the rats of plague. Says the Quran :

وأما تخافن من قوم خيانة فانبذ اليهم على سواءٍ ان الله لا يحب الخائنين ۔

"If the fear of treachery from any people is imminent, give them an ultimatum on fair terms. Verily Allah loves not treacherers."

III

و قاتلوهم حتى لا تكون فتنة و يكون الدين كله لله (انفال ع ۱۸)

"Fight then against them till the disorder disappears and the path of Allah becomes unobstructed."

Islam is a cosmopolitan faith and is diametrically opposed to nationalism. A cosmopolitan religion, in order to be such, must be cosmopolitan both in theory and practice. It must not shirk its responsibility to general humanity. Hence, although the armed forces of an Islamic State will not normally interfere with the inner affairs of another state, if that other state places restrictions upon free conversion, (*i.e.* freedom of thought in matters connected with religion) recourse shall have to be taken to armed interference. Islam recognises the right of everybody to *tableegh*, *i.e.*, the freedom to propagate his philosophy and religion, and the freedom of conversion. It is the duty of the Islamic State to vindicate these elementary human rights for all humanity. The world cannot progress into healthier conditions if the rights of freedom of speech and freedom of conversion are denied to it.

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Is it not a very strange irony that even after so much of 'education' and 'enlightenment' these rights are denied to millions and millions of people? The deliverer of humanity, the Prophet of Arabia, has not only granted these rights to the whole human race but has also protected them with strong sanctions. Europe picked up these ideas from Islam but did little to put them into practice. Islam fought over the major part of the world in order to vindicate these principles. If war can be waged against Germany to protect the rights of the Poles, why can it not be waged against Germany to protect the elementary and basic rights of the thousands and thousands of Germans who are alleged to be forced to accept, against their free will, ideas which they abhor from the bottom of their hearts. I fail to understand the meaning of the exclusive internal freedom of a nation. It is nothing short of accepting the regime of gangsters and tyrants who once get the hold over a people. Why should those people be forced to fight out their rights single-handed? If help is denied to them on any principle, the same principle should apply when an invasion is made by some gangsters upon the territory of some other nation. There is no difference. If the tyrants shall not invade the rights of people residing outside their "recognised territory," neither shall they do it inside their own boundaries. In vindicating the basic human rights a cosmopolitan State should make no difference between the two.

We can look at the question from another point of view as well. Allah has made us all and He has ordained by the words of His mouth that freedom of speech and freedom of conversion shall be the right of everybody. He is the Supreme Ruler. Although He allows every state to evolve its own constitution if it so pleases, He has laid down that never shall any state trample any of the basic human rights. The rulers of a state are like the trustees of the people and Islam visualises a common brotherhood amongst men of all creeds and colours. So that if one set of the trustees commits a wrong which is answerable before the 'cosmopolitan' House, that House *in toto*, or failing

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that, any one of its active members shall redeem that wrong. If there is no other active member the Muslim State must undertake the task alone for God has ordained وانتم شهداء على الناس

"Verify you are to guard the interests of humanity."

The right of freedom of speech and freedom of conversion Islam has placed into the hands of the cosmopolitan body of human beings so that whoever may be in a position to protect them, he ought to do so. Any infringement against these rights is an offence against the whole human race and the plea that it is an exclusively internal matter does not hold good. All internal matters are not exclusively internal. Islam takes its banner of freedom to all people and all countries. But if it were to interfere in every detail, it would create chaos and much trouble. Hence, although Islam prescribes a constitution of its own. it allows every people to work at and practice their own constitutions. But if it were to practise "complete isolation" it would be running another risk. Cosmopolitanism would become a vague idea and an empty hope.

There are basic human rights which are to be protected in all circumstances. If we give the question our due thought we shall find that freedom of speech and freedom of conversion are such valuable rights that if these are well protected normally, the other rights can be protected without an appeal to arms. As rational beings we understand and sympathise with a reasonable view. If there is freedom of speech we can make others understand, and if there is freedom of conversion others can conform to our ideals and thus we shall be relieved of many of our troubles if these basic rights are protected. There shall not be any further need to interfere in the inner affairs of a state. For that end can be achieved, if need be, by propaganda. We can win over public opinion. It is because these rights are of so much importance that they are protected so jealously. Whoever and wherever we may be, we should strive that no member of the human race is robbed of these rights. But it is the duty of

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the State and not individuals to protect these rights by armed force. As members inside the state they can reason out their case or migrate from their country. They shall not create internal riots for this would upset the whole system, create chaos, and set a bad precedence. As long as they are within the boundaries of a state they shall not play it foul, nor shall they pick up arms against it. But those who are not under any pledge with that state, verily they shall attack them with their armed forces and compel them to re-establish the elementary human rights.

IV

جزاء السيئة سيئة مثلها فمن عفى واصلح فاجره على الله -

Blood shall redeem blood. No state can be called a living state, nor can it feel secure, if it does not exact a penalty for unrighteous blood-shedding of its people by foreigners. Suppose some of its members go into another country and they are ruthlessly massacred for the sole reason of being members of that state, or some members of another state occasionally creep into their state and indulge in looting and ravaging and that state does not put a stop to it, then surely and certainly in such and similar cases it shall be the duty of the State to wreak its vengeance.

ولكم فى القصاص حيواة

"Verily in revenge lies your existence."

If this develops into a war, the Islamic state is not to blame, for they were not the first to start it. As far as the spirit of just revenge is concerned I don't think it requires much reasoning to justify it. No animal and no race can survive without it. Blood for blood. Once you do it, you usually stop its repetition. Yet Islam has conjunctioned it with another command:

فمن عفى واصلح فاجره على الله

"But if you pardon and thereby make the position better, verily Allah shall give you its reward."

The express condition however is that forgiveness should be exercised only when the situation promises

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to improve thereby. If there is no such hope and the enemy has become mean and wicked to such an extent that forgiveness shall only encourage him, then he should be adequately dealt with in other ways.

وان طائفتين من المومنين اقتتلوا فاصلحوا بينهما فان بغت احداهما على الاخرىٰ فقاتلوا التى تبغى حتى تفى الى امر الله فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين (حجرات ع)

"If two bodies of the faithful are at war, then make ye peace between them; and if one of them wrong the other, fight against the party which doth the wrong, until they come back to the precepts of God; if they come back, make peace between them with fairness, and act impartially; God loveth those who act with impartiality."

As we noticed in a previous connection, these verses promulgate the idea of a model League of Nations. If any member of such a League is invaded, the others are not to mark time or waste their breath in *academic* protests. The offending party should be opposed by all the constituent members of the League. Says the Quran:

اوفوا بالعهد ان العهد كان مسولا

"Fulfil your pledges for verily you are responsible to fulfil them."

It is the duty of every member to honour his words and enforce the international law. The League of Nations is like a supreme court for the disposal of international disputes. If any nation breaks out of its verdict she is like a pirate and it is but just that all the members join issue in vindicating a common insult. If the Geneva League had not given the impression of impotency and ineffectiveness the British would certainly have had more allies in the present War than they have now.

(To be continued)

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OUR DUTY IN THESE DAYS OF PERIL

Khutba delivered by *Ameerul Momeneen* Hazrat Khalifatul Masih II on August 7, 1942. Translated from the *Alfazl*. It should be read together with the article that follows which comprises a statement of policy by Hazrat Khalifatul Masih after due deliberation.

There are people who get no opportunity to study the potentialities of world events. Then there are those who are in a position to see what is taking place in the world, but they keep their eyes and ears closed; they can neither foresee a danger to be warned against it in time, nor seize their chance when an opportunity offers itself. All the channels through which the knowledge of external objects flows into the human mind and perceptions are formed, are, in their case, so completely blocked up that they remain impervious to the influence of what goes on around them. Still another class of people are those whose hearts harden and become coarse, so that they lose the power to differentiate between the injurious and the beneficial. For all these people the crisis through which the world is passing has no meaning at all.

But there are people whose minds retain their normal power of feeling and perception; who keep their eyes and ears wide open and attentive. Such people know that these days are days of unprecedented peril.

Double Danger to India

In view of recent developments, India to-day stands face to face with a double danger. Japan is gathering her forces for an attack from the east, while German armies are penetrating into Asia and marching rapidly to the shores of the Caspian Sea. Once they reach that point there would be nothing left between them and India except a few untrained and undisciplined bands of the rabble armies of Iran and Afghanistan. And while the country stands facing this double danger, a major portion of its popula-

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tion is deliberating to suspend the machinery of Government and virtually to end its authority. They are planning a country-wide general strike of far reaching and devastating effect in which factories would lie idle, the railways would not be worked, postal and telegraphic communication would become impossible, shops would close, there would be no buying or selling, and people would be left stranded wherever they were, unable to communicate with anyone. The dislocation and unrest, the misery and suffering, and the perfect chaos of such a strike, which would totally paralyse the functions of the Government, simply stagger the imagination.

In 1919 when Mr. Gandhi launched his civil disobedience movement for the first time, he was a new figure in Indian politics, not known well enough in the country. Moreover the organisation of the Congress in those days was by no means as efficient as it is to-day. All the same, those who retain any recollection of the events of those days would remember that the campaign attained the proportions of more or less a regular rebellion even in some remote country districts where political consciousness till then had been of the scantiest. Now we have a railway at Qadian, but even then this town is to a large extent cut off from the rest of the world. In 1919, however, there was as yet no railway here; nor, I believe, was there any telegraph office; and Qadian was practically isolated from the political world. But when the wave of that civil disobedience swept over the country, even in this backward area, from all the surrounding villages one heard the same noise and commotion—that the British were at last being forced to clear out of the country and that the powers of government would in future be exercised by the people themselves. Weapons were secretly accumulated and held ready; some Sikh hot heads even held practices of target shooting with pistols. From a village about a couple of miles from Qadian the police afterwards recovered some pistols and found a tree with bullet holes in the trunk which was used as a target. All over the Punjab lawlessness, loot and plunder and arson became the order of the day. Britishers, and even

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Indian officers of the Government, when found alone, were assaulted and even killed. In Amritsar, which is a big commercial centre, with all the machinery of law and order, a bank was plundered in broad daylight and the Government could do nothing about it.

When I saw that matters had come to such a pass I called together prominent Sikh leaders of the neighbouring villages for consultation as to the best way of upholding law and order in the face of this threat to the peace of the country. But the messengers I sent round for the purpose all returned to me with the report that everywhere rebellion was leaping into flame in the hearts of the people. I had instructed them not to disclose the purpose for which I was calling together the Sikh leaders. On their return my messengers told me that to whomsoever they delivered my message, his mind never worked in the direction that the consultation was to be for the purpose of upholding law and order ; that whoever heard the message, he replied that British rule in the country was on its last gasp, that in these circumstances it was right and proper for the Mirza Sahib to make an effort to set up his own separate independent state, and that in this they would lend their support to the best of their ability.

Thus, so powerful was the tide of lawlessness running over the country that when I was calling together the leaders of the neighbouring villages so that we should lend our support to the rightful government of the land, those people thought that I was planning to secure a share in the loot and plunder, and aiming to join hands with them to further the cause of the rebellion. From this one can form an estimate of the rapidity with which the tendency to defy the authority of the Government had spread all over the country like the sparks of a wild fire.

During the time that has passed since then certain factors have of course come into existence which tend to operate against the Congress. Many movements launched by it since then have ended in failure and, as we know, there is nothing like failure to discourage men with weak resolves. When civil dis-

obedience was first tried in India as a political weapon, even weak-minded and weak-kneed people were swept off their feet by the popular fervour of the moment. But to-day, after the failure of Congress leadership in many fields, a considerable portion of the country is no longer prepared to put its faith in the promises of the Congress. Besides, among the Hindus and Sikhs themselves there are powerful sections which consider the present war to be dangerous not only for the British people but for India as well. These sections are definitely refusing to listen to the voice of the Congress. Thirdly one of the Powers involved in this war is Russia where the reigns of government are held by the proletariate : therefore Labour all over the world is lending its support to the cause of the Allied Nations. Similarly there are some other factors too which might work against the Congress in the struggle now impending.

But we must not forget that on the other side there are certain factors which operate to strengthen the hands of the Congress. For one thing, Congress organisation, after an experience of twenty years, is far more complete and efficient to-day. In fact its power has become so far reaching and so deep that while in name it is only a political body it has in reality acquired the position and prestige of a parallel government. There is no department of administration that can be held to be safe from the spies of the Congress. Even in regard to the household staff of the Viceroy it would be difficult to say, with any amount of confidence that there are no Congress sympathisers there. Those who are Congressmen in the secrecy of their hearts are to be found in every department of the administration : they are found ín the police ; they are found in the army ; they are found even in the highest councils of the Government. Everywhere in the country you have men who profess with their lips to be on the side of the Government, but in fact they work for the Congress and belong to that body. Some Congressmen have worked their way into Government offices with the one aim of serving the Congress from those positions of influence and power.

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After the Congress campaign of 1930, I believe, it came to my knowledge that important secrets of the Government often leaked out to the Congress. Some Congressmen themselves told me of these things—how they gained knowledge beforehand of definite steps comtemplated by the Government; how, when a Congress leader was to be arrested, he was usually forewarned; how important Congress records were removed to a safe place whenever a Congress office was searched. As a matter of fact the Congress in those days often laughed at the police in its sleeve. It happened on many occasions that the police went to raid a Congress office, or the house of some prominent Congress man, intending to arrest the worker. But on reaching there it found the Congress leader surrounded by his followers with a cart-load of floral wreaths round his neck intended as a token of congratulations for being arrested. These garlands said eloquently to the police: "There you are, you see! You thought you were acting in secret, but we knew all that you were doing; and here is the proof of what we say."

In those days I once happened to meet Sir Herbert Emerson who at that time was Home Member of the Government of India. I spoke to him about the matter, giving him definite instances of important secret information having leaked out to the Congress; and I asked him when matters had reached such a pass what was the use of the Government incurring the expense of maintaining confidential records? Sir Herbert smiled in answer and said that if the Congress had its spies in the Government departments, the Government too had its own spies in the inner-most secret counsels of the Congress! This was good for the Government as far as it went, I said, but it was by no means entirely a satisfactory state of affairs. A regular settled Government, I said, was bound by certain principles in its handling of affairs; therefore any information it gained through its spies in the Congress camp could not always be used effectively by it. But a rebel movement was bound by no such scruples and the Congress, consequently, gained more than it lost through this reciprocal system of spies.

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Anyway, the Congress is far more powerful to-day than it was at that time. On top of everything else, it has now some foreign Powers ready to back it up. Formerly, whenever the Congress created disorder in the country, foreign sympathy remained confined to expressions of good-will for the cause of India's freedom ; but now Germany and Japan and Italy would only be too glad to support the Congress with force of arms. To say the least, though normal communication with these countries has been cut owing to the war, even now there are ways for Germany and Japan of sending money into India to strengthen the hands of the Congress.

Besides, another powerful factor operating in favour of the Congress now is that the British are involved in a life and death struggle against deadly enemies, and their hands are not free to deal with any disturbance in India. If they involve themselves in operations against the Congress to any serious extent, their striking power against the enemy would proportionately decrease. At the present juncture, therefore, the British are bound to proceed against the Congress only half-heartedly, unless indeed they should decide that the time had come for them to settle the issue for all times.

On former occasions whenever the Congress rose to defy the authority of the Government, the British always gave up the struggle in the middle and sought some sort of a patched up peace. As soon as Mr. Gandhi started his fast, British power was paralysed. But Mr. Gandhi is still alive and he can easily start his fast again, in which case the British would again be nonplussed by this simple move—unless of course, as I have said, they decide that they must now settle this matter once for all. Internal disorders in the country upset the entire machinery of war behind the lines without which the fighting forces cannot function at the front.

The danger to India therefore is so great that it is impossible to imagine a situation of greater peril. Powerful enemies stand on our right and left ready to strike ; and inside the country the whole structure of

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law and order is crumbling in front of our eyes. And what makes matters worse is that formerly only small groups of people here and there were secretly preparing to fly at each other's throats, and these troubles would have been local troubles. Now, however, a storm is gathering that would shake the country throughout its length and breadth. Followers of the Congress and Gandhiji are not found in Bengal alone, or in Madras alone, or in Behar and the United Provinces only. They are found all over India—in every province, in every town, in every village. There are, thus, heaps of dry and dangerous fuel lying scattered all over the country ready to go up in flames, and all those who live in the neighbourhood of these stacks of gun-powder stand in mortal peril.

In times of danger such as this the Ahmadiyya community cannot be taken to be safe and secure simply because it stands aloof and takes no part in political agitations. In the first place, from the moral point of view it is not very good to stand aside and watch a devastating conflagration without making any effort to fight the flames. Secondly it would be stark madness to suppose that only the neighbour's house was burning and there was no danger to ourselves.

Another Danger

Also, there is another aspect of the problem, and it is this. For years and years we have been co-operating with the Government in this country and we have always whole-heartedly supported the British in every crisis. But many representatives of the British and the Government of India, for some years past, in the Punjab and in some other provinces of the country, have never missed a chance to stab us in the back. The community from whose co-operation and loyal support the Birtish have benefited for more than fifty years, some British officers of the Government tried to prove that it is no better than a rebel community. Whatever the result of the great upheavals taking place in front of our eyes, in regard to one thing there is not the least possible shadow of doubt. The British cannot

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now remain in India. If they are victorious in the struggle against the Axis Powers, they have pledged themselves in clear words that they would give freedom to India. On the other hand, if they go down before the enemy, even then they would have to clear out of India, no matter what their own plans may be in regard to the matter. And if we bear in mind our experience in past, we must admit they are a people who turn their friends into enemies before they go, or they let them down, if by doing so they can themselves get out of a tight corner.

To side with the British, therefore, is to invite one's own destruction. There is, thus, danger in front of our community, whatever we do. Our experience shows that among the British civilians in this country, at any rate, there are many upon whose friendship no reliance can be placed, whatsoever. To such people as served the Government from personal motives the Government could say that it had paid them for their services and that now it was under no obligation to them. To some it had given titles, to others it had given squares of rich land. But is there anywhere on the surface of this earth a Britisher with any sense of honour who would look me in the face and say that for all the services we have rendered to the Government the British have done anything whatsoever for the Ahmadiyya community? And is there a Britisher who would look me in the face and say that his nation has not benefited from the selfless services of the Ahmadiyya Movement?

I reiterate my claim, and challenge anyone to disprove it. Without any thought of reward we have served the British for years on every occasion, and we have never accepted a penny for these services. We have never received anything in the past for these services, and we shall not accept anything in the future. Thoughts of reward have never been in our mind. But this circumstance does not, and cannot, change the fact that the British Government does not scruple to stab even selfless friends in the back whenever it suits them to do so.

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Therefore the question before the Ahmadiyya community is all the more difficult and complicated, for we have to decide whether we are to rise in the path of the terrible fire which threatens to destroy the country, and in doing so side with a people accustomed to let its friends down; or whether, in view of its faithlessness in the past, we are going to leave the Government to fend for itself as best it might.

Danger from Congress

There is thus danger for us, no matter what course we take. We have to decide which of these two dangers is the greater, and we have got to decide quickly. God alone knows whether there has been a change of heart in the Congress circles so that in future that body would be prepared to safeguard Muslim interests as well, but experience shows that the future of the Indian Muslims would not be safe in the hands of the Congress. Experience also shows that the greatest enemy of the Muslims in India is no other than Mr. Gandhi himself. The malice he bears against the Muslims seems to lie so deep and strong in his heart that the moment he perceives that the Muslims are about to gain any slight benefit, an irrepressible fire of anger begins to consume him from the sole of his feet to the hair upon his head. He opposed the Cripps proposals so vehemently and so bitterly for no other reason than this that he thought these proposals promised to give something to the Muslims as well; that if they were accepted, there was a likelihood of Muslim interests being safeguarded; that in the free India to be created by them the Muslims too would be in a position to secure a share. Otherwise it is impossible to understand that the same Gandhi who formerly used to declare that, provided a clear and definite promise was given by the British that they would give freedom to India, he was prepared to wait for centuries for this freedom—why that Gandhi is so impatient now that he cannot wait even for two years? Why this change in his views? Where is the Gandhi who used to say that he was

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prepared to wait patiently for freedom if only Britain would promise definitely that by such and such a time she would set India free? Why does Mr. Gandhi insist on freedom now, this very minute?

Of this tremendous change in Mr. Gandhi's views there is only one explanation. He has begun to perceive that the freedom to be given to India after two or three years would also involve, of necessity, a certain measure of freedom for the Indian Muslims as well. This is a development which he is not prepared to tolerate; he therefore plans to safeguard against the danger by insisting upon freedom now, this very moment.

Mr. Gandhi would feed the Indian Muslim with rich cakes if he is prepared to fawn at his feet and lie down like a dog, but he would not allow him to claim a share as an equal and a brother even in a crust of dry bread. It is now for the Indian Muslims to decide whether they are going to be content with being fed plentifully like dogs owned by rich people, or whether they are going to claim their share in the government of the country as brothers and equals of the Hindus in civic rights.

Can the Muslims Rely on the Government?

This is the double danger we have to face. We cannot trust the Congress, but we cannot trust the Government either. We do not feel secure that if the Muslims range themselves on the side of the Government in this struggle against the Congress, the Government would not to-morrow barter away their freedom to placate the Hindus. For up to date the British have never committed themselves to any clear and precise undertaking in regard to Muslim rights in the India of the future. What they are saying at present is that after the war they would give complete independence to India, but there is room for doubt in regard to this promise. If the grant of independence is conditional on the consent of the Muslims being given, then it is not correct to say without qualification that India would be granted freedom at the end of the

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war. The promise in that case should be worded somewhat like this that complete independence would be given to India after the war provided the Hindus and the Muslims came to an agreement as to the future constitution of the country. But if no such agreement was reached, a separate constitution would be approved for the Muslim provinces. No such promise, however, has so far been given by the British. The simple declaration that after the war freedom would be given to India can and *may* also mean that Muslim consent need not be sought—that a constitution acceptable to the Hindus would be granted to them forthwith. *In the British promise as it stands there lurks, therefore, a very grave danger to Muslim interests.*

There is thus no guarantee that if the Muslims side with the British in this crisis their interests at some convenient moment in the future would not be betrayed by the Government of India. The conditions which obtain to-day might easily change to-morrow; the friends of to-day may well become enemies. If there is danger of betrayal from the British on one side, there is also an equal, very likely a greater, danger from the Congress too as I have already explained. In these circumstances the choice before us is most difficult; and infallible guidance can come from God alone. He alone can tell us which course we should adopt so that the community should steer clear of all difficulties, or at any rate avoid as many of them as can be avoided.

Everything rests in the hands of God Almighty. So there is only one way open to us: to pray to Him that He be pleased to guide me to the right decision on behalf of the community. We should all pray that a few days hence when I have to decide whether it would be more in the interests of the community to oppose the Congress in this struggle or to stand aside and wait for the Hand of God to show itself, He may be pleased to guide me to the decision that would lead us to success; that He should enable me to chalk out a course for the community that would win His approval and lead us to success in comparative peace and security.

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Concentrate on these prayers to the fullest extent. Pray in every *Namaz* : pray all of you—the old and the young, men, women and children, that God should enable me to come to the right decision. We shall have to form this resolve very soon, in the very next few days. The All-India Congress Committee is meeting even to-day to make its choice, after which it would give to the Government, it is said, an ultimatum of fifteen days. We, too, therefore, shall have to make up our minds within the same period.

If lawlessness and rebellion spread in the country, hundreds and thousands of us might have to sacrifice their lives. I therefore call upon the mothers of the Ahmadiyya Community to realise the gravity of the matter and turn to God with adequate earnestness and humility of spirit. It is quite possible that the call may go forth from the Headquarters of the Movement for their sons to be sent into the sacrifice. If they value the lives of their children they should pray to God to guide me to the course that would save us from this ordeal, or at least lead us to success at the smallest cost. I also appeal to the fathers to bear in mind that I might have to ask them to come forward to lay down their lives and the lives of their sons. I advise all the members of the community to pray night and day—to pray singly and all together when they assemble for their daily prayers.

And in the end I wish to remind you that you have taken *bai'at* at my hand. In other words, you have sold yourself to me that in everything good (*i.e.* in everything agreeable to the spirit and the teachings of Islam and Ahmadiyyat) you would strive to the utmost to carry out my orders—even to the extent of laying down your lives and the lives of your near and dear ones, your properties and your prospects—in short everything you have and hold dear in this world.

The day when this sacrifice would be demanded is near at hand. Pray to God that you prove to be of those who remain faithful to their covenant with Allah, and not of those who turn raven at the sight of danger and go back upon their word.

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OUR COURSE IN THE INDIAN CRISIS

[Translation of a statement issued by Ameerul Momineen Hazrat Khalifatul Masih II in the *Alfazl* of August 18, 1942.]

After my last *Khutba*, after deep prayer and due deliberation, I have come to the conclusion that in view of the Congress threat to paralyse the Government through a campaign of civil disobedience and country-wide strikes there are two courses open to us; and the attitude of the Government in this crisis would determine which course we choose for ourselves. These two courses are—

1. That we should try to defeat the activities of the Congress to create disorder in the country.

2. That as a community we should take no part in counteracting the Congress campaign and confine our support of the Government to the war effort alone.

Truly speaking, only the first course answers completely to the needs of the moment, but unfortunately our experience in the past shows that—

(*a*) In its clashes with the Congress the Government proceeds resolutely in the beginning and calls upon all loyal bodies and law-abiding citizens to come forward and help it. But when these people respond to its call and join in the war against the Congress, which in effect is a war against their own neighbours and friends and relatives, Gandhiji proclaims a fast, or does some other such thing which in no way denotes any change of heart either in the Congress or its leader, and which in fact is intended only as a cool and naked threat, the Government gets frightened and hastily seeks some sort of a compromise peace with the Congress.

(*b*) Those who come forward to oppose their own countrymen and have the hardihood to support a foreign Government are then left absolutely in the lurch for all their pains. For months and years

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afterwards they have to bear the taunts of their friends and neighbours and suffer many humiliations for having lent their support to the foreign rulers of the country.

(*c*) The strong hand of the Congress, which can pull many strings, then begins to move against these loyal bodies ; and the Government, misled by this wire-pulling, proceeds to put the screw upon those unfortunate organisations whom the Congress seeks to crush for having lent their support to the Government.

The Ahmadiyya Movement has had a particularly bitter experience in this respect. This Movement has always helped the Government in every difficulty. The Congress element working among the Muslims is the Ahrar Party. This body formerly used to have very good relations with the Ahmadiyya Community. Moved by some leaflets I caused to be distributed among the Muslims for the purpose, in 1927 they took in hand the task of doing something to improve the economic position of the Muslims. During the summer of that year Chaudhri Afzal Haq had many cordial interviews with me in Simla. He even requested my recommendation and that kind of help in a number of things, in all of which I was able to oblige him. After that when we took up our stand against the Congress and the Ahrar Party joined hands with that body from 1934, they began to oppose us tooth and nail ; and beginning from the Governor of the province at the top, down to the Deputy Commissioner in the district, Government officials fully backed up the Ahrar against us. In the law courts of the country, and outside them, attempts were made to prove that the Ahmadiyya Community was a rebel organisation. We are, however, greatly indebted to Mr. Butler, formerly Under-Secretary of State for India, who through the Government of India drew the attention of the Punjab Government to the injustice that was being done to the Ahmadiyya Community. The Punjab Government saved its skin at that time by telling an untruth. It replied to His Majesty's Government in London that it considered the

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Ahmadiyya Community to be loyal, although in the reports it had been sending to the Government of India it had been expressing clearly grave doubts in regard to the matter. In the Annual Gathering of the Community at Qadian in 1940 a correspondent of *The Civil & Military Gazette* of Lahore told a malicious lie against me in a note he sent to his paper. His report was that I had threatened the Government that unlike the Congress we did not believe in non-violence. This was a pure lie, for such opinions are entirely contrary to our religious beliefs. But the then Governor of the province drew the attention of the Government of India to this lying note, and he presented my refutation and denunciation of it as though in my protest I had afterwards lied in saying that I had not said what I had been reported to have said. And this Governor, it may be borne in mind, in his correspondence with me, used to sign himself as my "Very Sincere Friend". On top of all these things came the Dalhousie Incident which, too, was designed to prove that the Ahmadiyya Community was a rebel community. At the root of this plot there was again the hand of some enemies of the Government who used some police officers as their tools and tried to make us pay for our loyalty to the lawful Government of the country.

From all this it is clear that in India it is the greatest crime and an unpardonable offence to side with the Government. The sworn enemies of the Government never forget these services to the cause of law and order, and they never forgive. They watch and wait for a chance to teach these co-operators a lesson, in which interesting aim some Government officials encourage them by trying to show up these loyal bodies to the world as if they were really rebels trying to upset the Government.

In these circumstances, should the Congress decide to translate its threat into action, it would naturally be filled with murderous hate against those bodies which in this its final struggle against the Government would dare to take a stand against it. But for the

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sake of strengthening the hands of the lawful Government of the land we could make even this sacrifice and incur the deadly hate of a well organised, powerful political body which can injure our interests in a number of subtle ways. The question, however, is this: Should the Government after some days get frightened as usual of Mr. Gandhi's fast and make an abject surrender before the Congress, those organisations which come forward to help it now would be left dangling in mid air, an object of general ridicule, and an object lesson for those who seek to support weak-kneed Governments.

In view of these weighty reasons I have decided that in spite of our bitter experience so far we are prepared to help the Government and put all our resources at its disposal in support of law and order. But before we do this we must have a clear declaration from the Government that from terror of Mr. Gandhi's fast, or other similar antics of the Congress, it would not make peace with those who break the law on this occasion or incite others to do so; that it would not set the Congress leaders free unless they admit their mistake in regard to this movement and show real repentance. If the Government makes a declaration along these lines, we shall forget the past and come forward to help it once more.

Should the Government, however, not be prepared to make this declaration, then only one way is left open to us: to help the Government to the full as far as the war effort is concerned, but to leave it to its devices in coping with the situation created for it by the Congress. As a community we shall take no part in the internal struggle now opening between the Congress and the Government, but we shall not forbid any individual member of the community from helping the Government in his individual capacity, should he desire to do so. We shall not, however, allow any Ahmadee to help the Congress movement even in his individual capacity, for opposition of a settled government is not sanctioned by the religious law to which we bind ourselves.

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In short, the conclusion I have arrived at means this and no more that the attitude which the Government adopts in regard to these troubles shall decide the course we are going to follow in this crisis. If it declares that failing a clear apology and binding promise of better behaviour in the future it would in no case release the Congress leaders so far arrested in connection with the present civil disobedience movement, or who might be arrested in future in the same connection, and that it would not make a compromise peace with the Congress, then we are prepared to identify ourselves with it completely in this struggle. But if the Government makes no such declaration, we shall confine the collective co-operation of the community with the Government to our support of the war effort alone.

In the end I wish to say a word of advice to the community. The situation, as you know, is critical; and time presses. All local communities should, therefore, at once weld themselves together and organise fully, so that if there is breach of the peace in the country and we decide to support the Government we might be in a position to take effective action immediately. Should lawlessness break out in this country now, it would not be like the lawlessness instances of which we have known here on previous occasions. This time it would be on far more vast a scale than ever before; and, with all the professions of non-violence on the part of the Congress, it would be the fore-runner of loot and plunder and bloodshed in the country of the worst type. If we decide to oppose it, the task would be difficult and severe, demanding the utmost sacrifice on the part of the community. Those people, therefore, should in no case come forward to shoulder this responsibility who on the very first day of the struggle would tend to drown me in their piteous letters for help because sympathisers of the Congress were wreaking vengeance upon them for the policy pursued by the Ahmadiyya Community. We want no such cowards in our ranks. What a precious sort of resistance would a soldier offered to the enemy who was terrified of marching out into the battle and wanted

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a bodyguard to protect him! Such warriors have no place in the ranks of Ahmaddiyyat. If they value their lives they should renounce Ahmadiyyat and go back into the communities from which they came. *Ahmadiyyat is like a furnace in which there is no place for base metals: they cannot stand the test.* If we join in this fight, no Ahmadee should hope either that the Government would help him, or the Centre of the Ahmadiyya Community would do so. Brave and courageous fighters do not bank upon help from any quarters. They know only one thing and they bank upon nothing else. They know how to fight and conquer.....conquer or die.....Sacrifice.....again sacrifice.....and yet again sacrifice.....Continuous sacrifice until victory is won, or they return to their Maker covered in wounds and blood—a *Martyr's crimson mantle of everlasting Glory.*

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